Living better in a better world: Guidance and counselling in an ecosystemic model of culture

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Abstract

Diagnosis and prognosis of current problems take into account the connections (assets) and ruptures (deficits) between the different dimensions of being-in-the-world, mutually entangled as donors and recipients: *intimate*; *interactive*; *social and biophysical*. Guidance and counselling consider the complex and dynamic configurations formed by the intertwining of the different dimensions, as they combine to produce the events. Cultural and epistemic backgrounds, subject-object relationships, assumptions and conflicts, are examined by heuristic-hermeneutic processes, as new support structures emerge in the socio-cultural learning niches. Problems related to education, culture, ethics, physical, social and mental well-being, natural and man-made environment are treated as ecosystemic configurations, not as separate objects of separate programmes. Values, goals, and principles are considered in the transition from a non-ecosystemic to an ecosystemic model of culture. The proposal presents not only a descriptive position*, but also a normative position*, a framework for the development and evaluation of public policies and research and teaching programmes, critically inquiring into the prevailing assumptions of growth, power, wealth, work and freedom.

Keywords: Guidance, Counselling, Education, Culture, Public policies, Ecosystems

Introduction

In all realms of contemporary science, to understand, describe and act upon reality, an all-encompassing sense of totality is needed, which demands complex thought, transdisciplinary approaches and conceptual maps based on new paradigms and rules of legitimacy and coherence.

Scientists recognize that the world is not classifiable in different kinds of objects, but in different kinds of connections; "it appears as a complex web of events, in which connections of different kinds alternate, imbricate, combine and determine the texture of the totality" (Heisenberg, 1958).

Developing "more-than-human" modes of enquiry that address "the material and ecological fabric of social life and the politics of knowledge through which this fabric is contested and re-made" (Whatmore, 2008) involve an ecosystemic approach (Pilon, 2009); work, power, wealth, growth and freedom must acquire new meanings.

Ethical norms, peace building, environmental equilibrium require ethically interpreted and ordered social experiences, a capacity to develop morally relevant interests as the bases of rights-bearing, a broad, universally rationalised cultural knowledge, an empathy with others, including those regarded as alien, or even hostile (Znaniecki, 1935).

The passage of life is "circular and recursive", we must overcome the illusion that we are dominators of objects; "every man is an individual, part of a society and part of a species, in a set that allows mutual achievements and mutual influences between the parties" (Morin, 1999).

Beyond the creation of choices and the development of capacities and motivations, education, environment, health and quality of life must be embedded into and promoted by the cultural, social, political and economical institutions, which are more critical than individual motives and morals[1].

"Social inclusion" only accommodate people to the prevailing order and do not enable them to change the system (Labonte, 2004); once "included", a new wave of egocentric producers and consumers reproduce the system responsible not only for their former exclusion, but for proposing an inclusion in a false paradise.

Preparing people to assume their positions as professionals and citizens, cannot be reduced to voting or paying taxes, nor encourage an uncritical allegiance to the "free-market", transforming schools, as centers of critical inquiry and institutional change[2], in training centers for "egocentric producers and consumers" (Chermayeff and Tzonis, 1971).

[1] Within one generation many people lost two value systems: religion and ideology. This gap has not been filled by an alternative value system yet. We live in transitional times in search for new value systems. This goes along with turmoil, uncertainty, lack of confidence, fear and impotence (Rotmans and Loorbach, 2009).

[2] Institutional change is defined as "a great transformation from predominantly relationship-based regulation systems to impersonal institutions and formal rules, creating trust at systemic (vs idiosyncratic) levels and allowing huge reductions in individual marginals transactions costs; institutions for risk-sharing at a systemic level decrease individual risk and allow longer time horizons" (Meisel, 2004).

Methodology and conceptual framework

To develop awareness and capabilities beyond the traditional schemes of thought, feeling and action, subjective and objective realities are entangled, creating an "excess of meaning" (Gadamer, 1977), encompassing in guidance and counselling the alien that we strive to understand and the familiar that we take for granted.

Guidance and counselling are not restricted to an exploratory process (projecting present trends into a virtual future), but are an intentional and normative process designed to create the conditions for the simultaneous transformation of individuals, groups, society and the environment in view of a better quality of life.

Values are linked to and demonstrated by actions and endeavours in the real world; it is in factual situations, by people's choices and behaviours, that they confirm that this or that is good not only for themselves, but that what they chose is also good for all mankind; "man is defined not by discourse, but by his commitments" (Sartre, 2007).

In the ecosystemic approach, guidance and counselling entail the development of a network of hope, dignity and self-reliance, individuals who think critically, communicate effectively, value diversity, act ethically and show an empathy with others, even those regarded as alien or hostile.

The objective is not to solve taken for granted problems (the "bubbles" of the surface), but to unveil and work with the dynamic and complex configurations in the "boiling pot", considering individuals, groups, society and environment as active components of the problems of difficult settlement or solution in the world (figs 1 and 2).

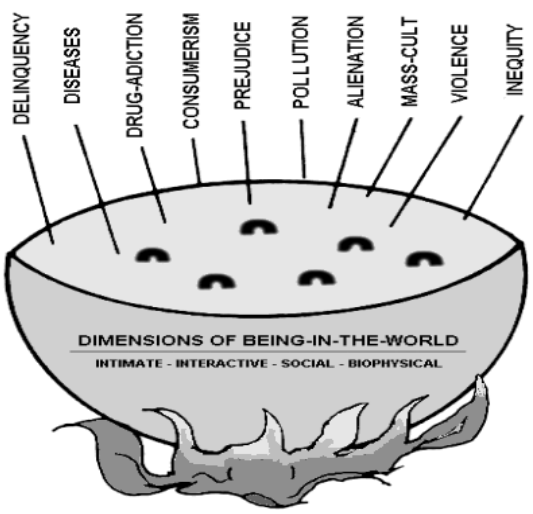

Fig. 1 (left): The real problems lay deep inside the boiling pot, not in the superficial bubbles.

Fig. 2 (right): Guidance and counselling encompass the four dimensions of being-in-the-world.

Problems are defined in view of the configurations intertwining the four dimensions of being-in-the-world (Pilon, 2009): *intimate* (subject's cognitive and affective processes), *interactive* (groups' mutual support and values), *social* (political, economical and cultural systems) and *biophysical* (biological endowment, natural and man-made environments)[3].

The singularity of each dimension and their reciprocity are taken into account, as they combine to induce the events (deficits and assets), cope with consequences (desired or undesired) and elicit change; connections should be strengthened and ruptures sealed, in view of their mutual support and dynamic equilibrium.

This entails the abandon of segmented projects, addressed to isolated problems, in benefit of an integrated framework encompassing man's relationship with himself, man's relationship with his fellow beings, man's relationship with the overall society and man's relationship with his environment.

[3] "Being-in-the-world" takes precedence over merely *living in the world*, since it considers the dynamic synergy between the four "modes" of existence: *Eigenwelt*; *Mitwelt; Menschenwelt*; *Umwelt* (Binswanger, 1963).

Table I
Intertwining the Four Dimensions of Being-in-the-World in the Treatment of Problems

Process Stages	INTIMATE	INTERACTIVE	SOCIAL	BIOPHYSICAL
Diagnosing the Events	Subject's Cognitive-Affective Status Existential Control	Dynamics of Primary Groups Communities' Strength and Cohesion	Culture, Values Social Structure Public Policies Facilities and Services	Natural and Man-Made Environments Beings and Things
Eliciting Favourable Changes	Subjects' Cultural, Emotional and Educational Development	Strengthening Relationships Social Networks Community Building	Integrating Public Policies Law Enactment Social Control Civic Action	Improving the Quality of Natural and Man-Made Environments
Evaluating the Process of Change	Subjects' Well-Being Awareness Resilience Creativity	Proactive Groups Community Building Cohesion	Social Movements Well-Fare Policies Social Trust	Equilibrium of Natural and Man-Made Environments Life Forms

Table II
Equilibrium of the Dimensions of Being-in-the-World in the Ecosystemic Model of Culture

	Donors			
Recipients	INTIMATE	INTERACTIVE	SOCIAL	BIOPHYSICAL
INTIMATE	Creativity	Support	Services:	Vitality
INTERACTIVE	Altruism	Teamwork	Alliances	Niches
SOCIAL	Citizenship	Partnerships	Organisation	Spaces
BIOPHYSICAL	Care	Defence	Sustainability	Equilibrium

Table III
Disruption of the Dimensions of the World in the Non-Ecosystemic Model of Culture

	Inflictors			
Victims	INTIMATE	INTERACTIVE	SOCIAL	BIOPHYSICAL
INTIMATE	Solipsism	Subjection	Neglect	Harm
INTERACTIVE	Egotism	Fanaticism	Co-opting	Dispersal
SOCIAL	Abuse	Corporatism	Tyranny	Extinction
BIOPHYSICAL	Injury	Damage	Spoliation	Savageness

For the diagnosis and prognosis of the problems, all dimensions of being-in-the-world are considered in view of the level of their mutual entanglement and support (table I). The equilibrium or disruption between the different dimensions are linked to different models of culture, which can be ecosystemic (table II) or non-ecosystemic (table III).

Table IV

Configurations of the Four Dimensions of Being-in-the-World in Selected Health Problems

HEALTH PROBLEMS	INTIMATE *Subjective Well-Being*	INTERACTIVE *Group Development*	SOCIAL *Collective Well-Fare*	BIOPHYSICAL *Environment and Beings*
Depression (Exogenous)	Quality of Own Project of Life (Loneliness)	Social Bonds Group Support Companionship	Social, Cultural and Economical Opportunities	Natural and Man-Made Environments Beings and Things
Sexually Transmitted Diseases	Education Existential Control Project of Life	Group Values Fidelity or Defiance (Boasting)	Social Support Public Policies Mass-Media	Overcrowding Lack of Protection (Preservatives)
Adolescent Pregnancy	Schooling Self-Esteem Emotional Maturity	Family Cohesion Companionship Group Strength	Social Mores Health Education School Drop Out	Life Spaces Settlements Facilities
Violence Drug- Addiction	Core Values Emotional Balance Resiliency	Sub-Cultures Group Values Compliance	Inclusion Coaching Cultural Models	Quality of Dwellings and Settlements

Beyond the objectivistic description of facts or dissemination of information, to make the necessary changes in the current model of culture, the design, development, and utilization of concepts, tools and practices to enhance the quality of life must take into account the forms of being-in-the-world.

Man-environment relations imply social, economic, cultural and other dimensions; “it requires dynamic skills to discover and study the environment and find solutions, capacity to discern the relevant dimensions of a situation, readiness to accept responsibility, initiative taking, independence, commitment” (Hugonnier, 2008).

Health-related issues should be viewed in a new context (table IV); multiple factors, at “biological, behavioural and group levels”, influence health and disease, and the interrelation among them “often includes dynamic feedback and changes over time, that require new epidemiological paradigms” (Galea, et al., 2010).

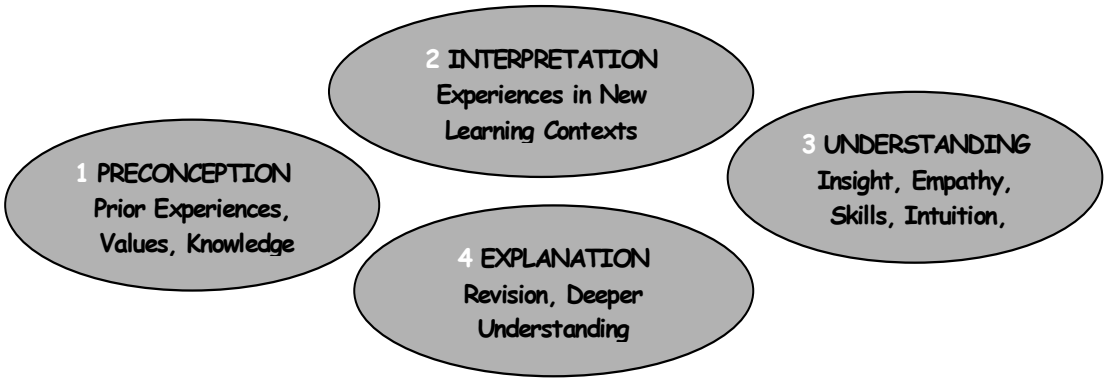

Fig. 1. Methodology in the socio-cultural learning niches is participatory, experiential and reflexive.

The ecosystemic conditions to live better in a better world depend on collaborative experiential learning and communicating processes in the socio-cultural learning niches[4], of a network of hope, dignity and self-reliance, consisting of individuals who think critically, communicate effectively, value diversity and act ethically.

Working with phenomena (how reality appears in a specific space-time horizon of understanding, feeling and action), requires an adequate learning environment, which is essential to moral and democratic education (Lind, 2003). The methodology in the socio-cultural learning niches should be participatory, experiential and reflexive (fig. 1).

In the socio-cultural learning niches, significant experiences can be elicited, perceptions and contents can be unveiled; individual initial insights can be enriched by the contributions of others, a process encompassing socialisation, externalisation, combination and internalisation[5] (Nonaka and Konno, 1998).

[4] "A niche is a new structure, a small core of agents that emerges within the system and is seen as the incumbent for innovation. An emergent structure is formed around niches to stimulate the further development of these niches and the emergence of niche-regimes" (Frantzeskaki and Loorbach, 2009). See also the development of cognitive function in the learning niche in the essay of Posner (1983).

[5] According to Nonaka and Konno, the process can be described by the following steps: 1) *Socialisation:* sharing tacit knowledge (internal knowledge, skills and insights) with others by mentoring, imitation, observation and practice; 2) *Externalisation:* converting tacit knowledge into explicit knowledge, through images or words (conceptual knowledge), as a result of a dialogue; 3) *Combination:* knowledge conversion by exchanging and combining different types of explicit knowledge of different sources. 4) *Internalisation:* converting explicit knowledge into tacit knowledge in people's minds, which is represented by mental images or models ('learning by doing').

By heuristic-hermeneutic process (participatory, experiential and reflexive), participants can reflect about their own realities and develop new capabilities to explore and deal with alternative configurations for being-in-the-world, in view of the interplay of the different dimensions: intimate, interactive, social and biophysical[6].

The heuristic-hermeneutic process in the socio-cultural learning niches is subsequently described, intermediary objects being employed to unveil current and alternative forms of being-in-the-world and to develop cognitive and affective conditions to understand and act upon the many problems that affect the collective project of life:

- *Unveiling subject-object relationships and core beliefs (intimate dimension):* Intermediary objects, like circumstantial images or objects selected to catch the attention (for instance, bottle caps linked by a string and other items), are passed along by the participants, who are asked to write down in a piece of paper (not identified) whatever comes to their minds during the experience.
- *Sharing perceptions in the group (interactive dimension):* The written statements are subsequently redistributed out of sort to the participants, who share form and content by reading them aloud; the experience goes beyond individual initial perceptions and is enriched by the different visions within the group.
- *Working with the cultural and natural milieu (social and biophysical dimensions):* Experiential and reflexive processes, design/debate, meaning-making, connections-mapping, democratic dialogue and social construction facilitate the emergence of new structures incumbent for innovation in the socio-cultural learning niches.

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[6] Diagnosis and prognosis of current problems should take into account the connections (assets) and ruptures (deficits) between the different dimensions of the world, as donors and recipients: *Intimate Dimension*: cognitive and affective processes, existential control, resilience, core beliefs and values, coping abilities, cultural and educational development; *Interactive Dimension*: social networks, groups' dynamics, groups' cohesion and mutual support, community building, bounds and bindings; *Social Dimension:* political, economical, social and cultural aspects, public policies, law enactment, health, educational and environmental programmes; *Biophysical Dimension*: biological endowment, natural and built environments, life spaces, neighbourhoods and settlements.

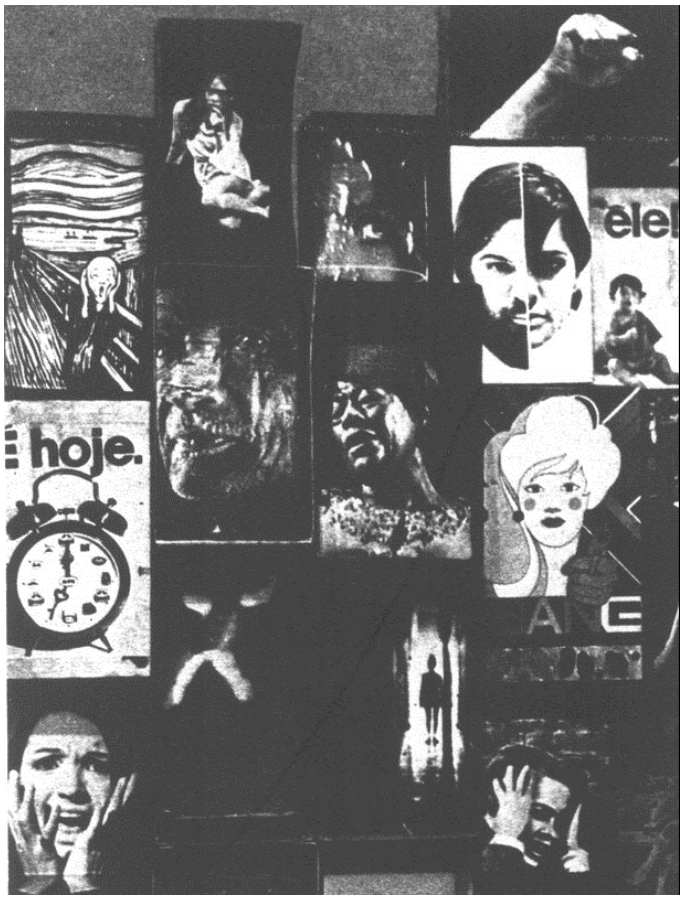

Fig. 2. Unveiling life stories and enabling new projects of life

• *Developing a new project of life:* The participants reflect on their own realities and develop cognitive-affective capabilities to analyse and act upon the configurations formed by the interplay of the different dimensions of being-in-the-world. Current and alternative forms of being-in-the-world are discussed; social, political, economical and environmental consequences of different world systems (ecosystemic or non-ecosystemic) are compared.

In this scenario, we can use many other alternative intermediary objects, like cardboard boxes illustrated with figures from daily life (fig. 2), chosen by the participants or presented to them to unveil life stories and enable the construction of new projects of life, both individually and collectively.

Findings and Results

The statements of the participants can be analysed both from a thematic and an epistemic points of view: the *thematic* analysis refers to "what" (contents), the *epistemic* analysis refers to "how" (relationships). The former considers the emphasis and inclusiveness given to variables in the four dimensions, the latter refers to subject-object relationships[7].

Statements offered by the participants, after exposure to the same collection of objects, are subsequently listed to illustrate the different contents and forms of subject-object relationships that emerge in the socio-cultural learning niche:

1) "Box having within: 3 bottle caps tied up by an elastic string (it may suggest interaction, integration, inter-personal communication, horizontality); a seashell, 3 pink stones (it may suggest compartment, non integration between parts); a ribbon of paper with the inscription: how many parts have a grain? (it may suggest the type of information discussed interaction)".

2) "This box (and maybe others) remembers me of my childhood and a beloved aunt, who kept photos and others belongings in it. I feel the smell of sea in the stones and in the alga. I don't know how many parts there are in a seed, but nevertheless it would contain the production of life. The link between the objects means the link with other people and the basis of social relations. "Keeping" in the box means to keep people, to keep carefulness, preserving relations that became intense".

3) "The box deceived me, I expected much for so little. I thought it cold, it is not; heavy, but no. I don't like it, it is smooth, opening it I thought of a jewel-case; new sensations: white little stones, similar to those in the river where I work; united bottle caps, but for children".

[7] Subject-object relationships could be analyzed in terms of different categories: 1) *Appropriation*: construction of new paradigms and forms of being-in-the-world, alteration of cognitive, affective and conative horizons. 2) *Common-sense*: conformity to established, stereotyped, commonplace, pedestrian way of seeing things, without further questioning. 3) *Scholarlike*: reduction to logical categories and frozen schemes to achieve closure, classifying and describing properties in terms of academic paradigms. 4) *Dependency*: reliance on exterior authority to describe and qualify own experience; alienation, bewilderment, confusion, inconsistency. 5) *Resistance*: opposition to being involved, failure to see any meaning in the experience. 6) *Dogmatism*: Adherence to fixed paradigms and strict forms of being-in-the-world.

4) “Curiosity, boredom, impatience, beach, sea, chilled water, patience, questions and answers, sand, anxiety, to solve, "Maria Chiquinha", children songs, China, Japan, grains, quantity, immensity, plenitude, rest, tiredness”.

5) “Feeling of anguish in view of the time; inside each of us there are simple and complex things; their development will help us to grow as people”.

6) “Half shell; organic/inorganic; nature/human made; solid/flexible”.

7) “Found objects; shell/stones; artefacts; a collection of diverse objects not belonging to any category”.

8) “Objects of nature are more beautiful and interesting in form than are manufactured articles - but the metal caps may suggest that nature provides in many ways - even when unaesthetic”.

9) “Sharp and smooth texture; manipulate”.

10) “Contents: world, rocks from ocean, trash caps, city from modern society, black stones, forest plant; the contents represent global communities: rural, urban, forest, islands”.

11) “Three black seeds, three elastically connected bottle caps, three white river stones and a heart shaped, dried, open seed pot lay in a white rectangular open top plastic container; remains of living plants, time worn rocks and man-made metal objects represent earth materials”.

12) “Different shapes, sharp objects, smooth, multi-national corporations, dry”.

13) “Natural food and junk food; moderation - nature's way and mass consumption; voluntary simplicity, consumerism. sustainability, extinction/destruction”.

14) “I wonder what type of music these items make; was/is the heart-shaped thing good to eat; what are the little "black beans", how were the holes drilled in the pop tops? what kind of soda are the two unfamiliar?”

From the statements above, we observe that, in the beginning, the participants express their own perceptions, and contents may include variables of one or more dimensions (intimate dimension is always present by definition). Subject-object relationships may also reveal

different categories: appropriation, common-sense, scholarlike, dependency, resistance or dogmatism.

In the subsequent phases of the process, statements are shared in the group, contents and subject-object relationships are confronted, discussions arise regarding the forms of being-in-the-world and the theoretical and practices consequences of being aware of the intertwined role of the four dimensions in the genesis of the events.

The experience itself is also analysed in terms of the assemblage of all the dimensions: participants motivations and interest (intimate), group dynamics and support (interactive), formal organisation (social) and time and place (biophysical), being another live example of the importance of the four-dimensional approach[8].

Conclusions and Recommendations

The ecosystemic approach to live better in a better world encompasses different domains – environmental sciences, social sciences, politics, economics, anthropology, psychology, education, public health, governance and ethics - and entails an integrated holistic theoretical and practical approach, which can be applied to different problems of difficult settlement or solution in the contemporary world.

Planning and evaluation of public policies, community projects. teaching and research programmes should intertwine the different dimensions of being-in-the-world, strengthening their connections and sealing the ruptures between them, in view of the development of a genuine and endurable quality of life.

[8] Another popular illustration is the soccer game, which needs the players endeavour (intimate), the integration of the team (interactive), the game rules and arbitration (social) and proper terrain, weather and body conditions (biophysical)

As by-products of the prevailing models of culture (ecosystemic or non-ecosystemic), ethics, education, culture, natural and man-made environments, physical, social and mental well-being should be supported by the societal structures and integrated in our way of life (not treated as separate objects of segmented programmes).

The analysis of the events implies the assessment of the actual and potential role of each dimension and of the configurations formed by their entanglement in the space-time continuum; in this sense, overall policies and projects, in different domains (environment, culture, education, health, quality of life) should:

• define the problems within the "boiling pot", instead of reducing them to the bubbles of the surface (fragmented, taken for granted issues);

• deal with the events as products of a dynamic field, intertwining the four dimensions of being-in-the-world: intimate, interactive, social and biophysical;

• assess the deficits and assets of the dimensions as donors and recipients, in view of their relationships in a mutually entangled web (configurations);

• protect the singularity (identity, proper characteristics) of and the dynamic equilibrium between (reciprocity, mutual support) all dimensions, strengthening connections and sealing ruptures;

• contribute for the development of an ecosystemic model of culture, in view of new paradigms of growth, power, wealth, work and freedom, as an essential condition for consistency, effectiveness and endurance.

Although social, cultural, health and environmental vulnerabilities ask for a radically different economy, more problematic "is the acceptance of values which collide with the

current conception of progress and the present commitments to competition, individualism and acquisitiveness" (Trainer, 2001).

Instead of "repairing" "bad" situations to make them "straight", problems should be assessed in view of the complex configurations encompassing individuals, groups, society, natural and man-made environments, considering the interplay of the different dimensions of being-in-the-world, sealing their ruptures and enhancing their connections.

In view of the transition from a non-ecosystemic (table V), to an ecosystemic model of culture (table VI), a framework is presented to combine the different dimensions of being-in-the-world (table VII) in the design of overall public policies, community projects and research and teaching programmes.

Table V

Dimensions of Being-in-the-World in the Non-Ecosystemic Model of Culture

	Harms from the Intimate Area
To Intimate Area	**Solipsism:** self-existence is the only certainty; subjects disregard others; absolute egoism hinders own development due to the lack of exchange with others.
To Interactive Area	**Heteronomy:** groups lose their identity, are manipulated and attach their affairs and interests to other's law or rule.
To Social Area	**Subjection:** societies become rigid, totalitarian, obeisance to arbitrary systems is enforced by the discretionary power of unpredictable rulers.
To Biophysical Area	**Predatoriness:** environments are used arbitrarily, as a unlimited resource to increase own wealth and pleasure.
	Harms from the Interactive Area
To Intimate Area	**Abdication:** individuals abdicate of their own identities as human beings, in prejudice of original ideas, feelings and action; self is reduced and impoverished
To Interactive Area	**Fanaticism:** wild and excessive enthusiasm for ideas accepted without discussion hinders feedback; groups cannot be creative, restricted forms of thinking degenerate into fanaticism.
To Social Area	**Corporativism:** societies are controlled by vested interests; groups lose their public dimension, ignore society's overall needs and look only for own interests and advantages.
To Biophysical Area	**Exploitation**: environments are considered as a stock of resources to be used whenever there is an advantage to somebody, with no concern for others' needs and the natural and built environments.
	Harms from the Social Area
To Intimate Area	**Domination:** individual feelings and thoughts cannot be expressed; blind obeisance is commanded for subjects; there is no possibility of dissent, nor the possibility of altering the status quo.
To Interactive Area	**Cooptation:** groups degenerate and are used as instruments by dominant interests in an subtle or open form; family, peers, associations and networks are coopted by vested interests as docile instruments to promote acts or ideas; there is no informed consent.
To Social Area	**Totalitarianism:** societies dwindle with the suppression of interlocutors able to present new ideas and to discuss prevailing policies, issues are decided in the benefit of the dominant rulers.
To Biophysical Area	**Spoliation:** environments are abused to the point of no regeneration; deserts, drought, pollution result from brutish policies and practices in connection with perverse production and consuming processes.
	Harms from the Biophysical Area
To All Areas	**Aggression, dispersion, extinction, savageness:** In the absence of the anthropic principle (inclusion of mankind as part of the natural world) environments can grow increasing hostile to humans, natural catastrophes and diseases destroy entire populations.

Table VI

Dimensions of Being-in-the-World in the Ecosystemic Model of Culture

	Benefits from the Intimate Area
To Intimate Area	**Creativeness:** subjects develop their inner resoiurces in the cognitive and affective domains and the necessary conditions to be creative and resilient.
To Interactive Area	**Cooperation**: members participate and contribute, enabling groups and networks to perform collective tasks (participants help each other, offer advice, listen to others, respond to others' needs)
To Social Area	**Citizenship:** societies benefit from active and interested individuals, who perform their social roles with a public regard and responsibility.
To Biophysical Area	**Care**: natural and built environments receive the attention of sensitive individuals, ecosystems are respected by enlightened people.
	Benefits from the Interactive Area
To Intimate Area	**Support:** individuals receive support from groups and networks in order to develop their inner selves (self-esteem, identity, cognitive and affective development, as mature human beings).
To Interactive Area:	**Cohesiveness:** groups and networks develop by inner processes the very ground for mutual support and respect for democratic settings.
To Social Area	**Partnerships:** societies benefit of networks and organised groups that sustain the social tissue, including primary groups (families, peers) and other organised associations (secondary groups).
To Biophysical Area	**Preservation:** environment benefits from the care of groups and networks, which actively preserve ecosystems (as specialised groups and concerned organisations).
	Benefits from the Social Area
To Intimate Area	**Services:** individuals are promoted as citizens by societies which care for education, health, employment, leisure, transport, shelter, security, etc (quality of citizenship results from qualified human beings).
To Interactive Area	**Diversity:** groups and networks benefit from democratic societies who permit diversity of association on cultural, political and economical grounds
To Social Area	**Organisation:** Social development and organisation entitle societies to provide the necessary services to promote citizens and quality of life at all levels.
To Biophysical Area	**Sustainability:** environments are sustained by societies concerned with policies and services aimed at the equilibrium of ecosystems, securing biodiversity.
	Benefits from the Biophysical Area
To all Areas	**Vitality:** life sustainment, variety, biodiversity, adequate natural and man-made environments provide the necessary conditions to develop physical, social and mental health for individuals, groups and societies, enhancing overall quality of life.

Table VII

Building Quality of Life in the Ecosystemic Model of Culture

		Dimensions as Recipients		
	Intimate	***Interactive***	***Social***	***Biophysical***
Dimensions as Donors	***Subjective Well-Being***	***Group Support and Integration***	***Political and Civic Life***	***Healthy Environments***
Intimate (personal roles) *What individuals can do for the dimensions of the world*	*Subjects care for own development and well-being* Cognitive, affective and cultural predicaments, coping abilities, core beliefs and existential control	*Subjects care for the development of significant others* Bonding, bridging, showing affection, solidarity, support in own group, family, peers and other social groups	*Subjects care for the development of society's well-fare* Civic engagement, assumption of local, national and global responsibilities in public affairs, citizenship	*Subjects care for natural and man-made environments* Caring for different environments, fauna, flora and own body; caring for landscapes and natural and built environments
Interactive (groups' roles) *What groups can do for the dimensions of the world*	*Groups care for the development of individuals* Accepting, caring for and supporting peoples' needs and development in different groups	*Groups care for development of own and other groups* Promoting mutual understanding, participation, reciprocity and cohesion	*Groups care for the development of overall society* Organising societal action, partnerships, alliances, community building; advocacy, citizenship	*Groups care for environments and beings* Sustaining organisations and civic action for healthy and aesthetic environments
Social (public roles) *What society can do for the dimensions of the world*	*Society cares for individuals* Securing the rights to education, culture, health, shelter, work, justice, security, beauty, leisure, nutrition, exercise, locomotion	*Society cares for groups* Establishing public policies and facilities for the development of associative tasks and solidarity within the social tissue	*Society cares for society* Developing social, political, economical and cultural institutions; facilities, equity, accessibility and accountability	*Society cares for environment and beings* Sustaining public policies and good governance for the preservation of healthy natural and man-made environments
Biophysical (environment's roles) *What natural and man-made milieu can do for the dimensions of the world*	*Environment supports subjects* Provision of resources and spaces for life (air, land, water, food, natural and man-made landscapes and artefacts, architecture	*Environment supports groups* Provision of resources and spaces for the organisation and settlement of groups and group activities.	*Environment supports society* Provision of resources and spaces for physical, social, cultural, political and economic life	*Environment supports environment* Balance of matter and energy, biodiversity and equilibrium: land, air, water, fauna, flora, territories and landscapes

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